2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1

2. *Hoti.*—A tribe situated south of Gruda and extending to the lake of Scutari. It owned also large winter pastures on the plains by the Boyana, and, as do the other Maltsia e Madhe tribes, descended yearly with great flocks. But in 1913, when both Hoti and Gruda were given by the Powers to Montenegro, the frontier line deprived them of their winter pasture. The gentlemen sent to draw frontiers had their heads full only of "strategy," and would not see that they were condemning a people to die of hunger. Both Gruda and Hoti have been thus ruined.

When I knew the tribe it was all Catholic but three houses—those of the bairaktar, which became Moslem seven generations before, after winning great honour from the Turks in a fight against Dulcigno. Marash Hutzi, the hereditary surgeon of the tribe, a singularly charming and intelligent old man, told me that the ancestor of Hoti, Geg Laz, came from Bosnia, and arrived with all his family shortly after the building of the church of Gruda. On arriving they found people, "Anas," living on the land and settled among them. From these "Anas" twelve houses of Hoti trace descent, and are intermarriageable with the descendants of Geg Laz. From what part of Bosnia they came he could not tell. Geg was head of a large family group of herdsmen which trekked southward, doubtless to escape serfdom under a Moslem overlord. Geg Laz had three brothers: Piper Laz, Vaso Laz, and Krasni Laz. Piper and Vaso, as we shall see, were ancestors of the Piperi and Vasojevitch tribes, which became Montenegrin in the eighteenth century. Krasni was ancestor of the Moslem Albanian tribe Krasnichi. Thus of the four, two are now Serbophone and Orthodox; one Catholic and Albanophone, and the other Moslem and Albanophone.

Hoti, when I knew it, was the leader tribe of Maltsia e Madhe, and had earned this right by valour in war. Hoti's energy in 1878 thwarted the decree of the Berlin Congress and saved Tuzhi and the Plava-Gusinje districts from Montenegro. My poor old friend, Marash Hutzi, told how he, as a young man, had rushed round and summoned Hoti to the rescue, and put such a force on the frontier that Montenegro dared not risk occupying the districts.

Geg Laz had four sons, each of whom became head of a group ("vlaznii"). Marash gave his pedigree as in the table on the page opposite.

In few other lands in Europe can a man give the names of his forbears for three hundred years. Poor Marash, who was one of the best, died of pneumonia during the revolt of the tribes against Turkish rule in 1911. His house and all he owned was burnt. I met him in an exhausted state among the refugees. He smiled and pulled from his breast the two picture postcards I had sent him from London, the only things he had saved from the wreck. I helped him, and he begged

The question as to whether a wound had really been given accidentally was, of course, a fertile source of dispute. In a land where everyone carried fire-arms there were surprisingly few accidents. 683

THEFT

Theft within the Tribe.—The procedure for trial is the same as with murder. The plaintiff appeals to the bairaktar if he has previously not been able to obtain redress by appealing to the head of the family which has robbed him. 685

A sufficient number of con-jurors must then be found before whom the accused may swear his innocence and who will swear it with him. [693]

There is a fixed number for various thefts. Eight for horse-stealing, six for cattle-, and two for sheep- or goat-stealing.

A thief found guilty has to pay twice the value of the article stolen: give two sheep for one. Half the value of the article stolen is divided between the elders who have tried the case. For anything stolen off Church land as much as ten times the value may be demanded; and in olden times I was assured that a fancy value was placed upon a stolen cock—possibly because it was held to have great power against evil spirits. If a man's only cock was stolen, it is easy to see that these might suddenly attack him when unprotected.

If the house or cattle-shed is broken into, an extra fine of about £4 has to be paid.

The number of con-jurors depends on the value of the stolen article, and may be as many as ten.

Theft from another Tribe.—As in the Highlands of Scotland of old, lifting cattle from across the border of another tribe was considered rather a sporting event than a crime. 685 721

Mountain bands who raided the environs of Scutari and carried off Turkish goods were heroes. The practice was precisely the same as that of the Chetniks of Montenegro and the Hayduks of Bosnia. This custom had been modified, and the tendency was to arrange intertribal theft by arbitration—the procedure being the same as that with theft within the tribe, except that heads of both tribes took part in them.

This was usual in Maltsia e Madhe. But in the Dukagini tribes, especially the distant ones, much cattle- and horse-theft went on between tribes who, owing to blood-feud, had not a "besa" (peace oath) with each other. When I was in Nikaj, one of the wildest of the tribes, Nikaj and Krasnichi were on the worst terms. Watch-fires twinkled at night on the Krasnichi mountains, and talk was all of horse-stealing and cattle-lifting.

2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1

787 During that war I again heard the bones fatally read. An Albanian friend of mine in Podgoritza, owner of the local omnibus, was a great student of bones. He spent his leisure reading them as we others do books. One day he begged me to come for something very important, for my eye and ear alone.

The windows of his little room were closely curtained to prevent spying, and in the half-darkness was a pile of bladebones. He chose one and showed me a white opaque spot on it as large as a sixpence, and gravely asked if I knew what it meant. Now an opaque spot in certain places means death. "Yes," said he, "but what a spot! Did you ever see such a large one?" I never had, nor had he. He was troubled and anxious and pondered and pondered. The position of the spot meant someone must die soon. But it was so large, it must mean a great man. "Could it mean anything less than a king?" That was what he wished to ask me.

There flashed through my brain: "Are they plotting to assassinate King Nikola?" (He was very unpopular, for the war was going badly for Montenegro.) I discreetly said: "I do not know." He decided that it must mean a king—and shortly.

Just about a fortnight afterwards King George of Greece was assassinated. It was quite impossible that the seer should have known of any plot. We had hardly any news from other fronts.

It was one of those coincidences which, in the popular mind, overwhelm a thousand previous failures and annihilate reason. My poor friend was awestruck at the revelation that had been granted him.

648 The last time I heard, and probably ever shall hear, the bones read was
●721 at Durazzo, when the Prince zu Wied was there, in the fatal summer of 1914. Durazzo was seething with representatives of every Power that had a finger in the Balkan pie. France, Russia, and Serbia were doing all they could to start a war. Italy was active. Fighting was going on and the hospitals were full of wounded. On the quay a very ragged mountain man insisted on speaking with "the Kralitza" as they
787 called me. He had come a long distance to consult me. He was eager and excited. Pulling a fowl's breast-bone from his sash, he held it against the blazing sun. The bone glowed red. The others said he was stupid and did not know how to read the bones. But he insisted and cried vehemently: "Gjak! gjak (blood, blood) everywhere, everywhere nothing but blood and more blood." And about a week or two afterwards the Great War began, and blood has not yet ceased flowing in the Near East.

Enough examples. That very many people believe the bones is undoubtable. I have been at meals where elder men have stopped

7: Amery G-5 (1943-44) 1948 EG1 Albania EG1

that they had rallied with the news of the Luftwaffe's defeat in the Battle of Britain; a trend that was maintained with the growing certainty that the British Government meant to fight to the end. Men's minds were therefore receptive to the idea of revolt, but without arms they could not pass from ideas to action. In default of arms, money was sent across the border to maintain the goodwill of the clans and also in the hope that, by the natural operation of the law of supply and demand, it might lead to the discovery of unknown arsenals. The return, however, was small in comparison with the outlay; and the absence of concealed supplies of weapons was presently attested by the rise in the price of rifles. Meanwhile Prince Paul's Government, strong only in its determination to appease the Axis Powers, began actively to disrupt the work of the United Front. To please the Italians they expelled Parker from Skoplje; confined Abas Kupi to Sarajevo; and forbade the Kryeziu brothers to visit their estates in the Kossovo. In the face of these restrictions Oakley-Hill had no choice but to beguile the impatience of the exiles as best he might and wait upon events.

On 4th November 1940, to the dismay of the British, and, as it now appears, the displeasure of the Germans, the Italian armies in Albania invaded Greece. The Duce thus sought a military solution to the Balkan problem; but though Roman in its inspiration, his plan proved singularly Italian in its execution. The ragged Greek soldiery, for years the butt of journalists because of a supposed dislike of fighting in the rain, surprised and routed the vanguard of the Italians in the defiles of the Pindus. The vaunted Alpini and Bersaglieri were hurled back in disorder into Albania. The Italian *débâcle* assumed spectacular proportions; Korcha, Pogradets, Gjinocastro, Saranda, and Himara fell in turn; Valona was threatened; and for a moment it seemed that the Italians would be driven into the Adriatic. R.A.F. machines appeared in Greece; and, with rumours of a new British Expeditionary Force, British stocks rose once more throughout the Balkans.

The Albanians believed that their freedom was at hand.

10:Hasluck F-5 (1926-1939)1954 EGl Albania EGl

penalties; and finally the conventions which govern the blood-feud. For the blood-feud has occupied from time immemorial, and no doubt still occupies, a very important place in Albanian life, providing the ultimate sanction in all cases in which personal honour is concerned, and on points of personal honour the Albanian is particularly sensitive; and the blood-feud is regulated by a number of very well understood even if unwritten rules and principles.

It is interesting to compare Albanian customary law with that of other headhunters, for the Albanians (see p. 230 below and Miss Durham, *Tribal Origins, etc.*, pp. 172 ff.) till recently at any rate were headhunters. The belief underlying headhunting generally is that life is a material substance residing *par excellence* in the head, and that the abstraction of an enemy's head enables the life-substance in it to be carried off to the head-taker's home to replenish the stock there and increase the fertility of its inhabitants, its crops, and its livestock. Incidentally a surplus of life-substance is necessary to beget children, and hence comes the importance of head-taking as a preliminary to marriage. The tuft left on the head by Albanians (p. 230), as by many Indian tribes and castes, by Chinese, American Indians and others, was probably left originally to shelter life-substance regarded as residing, as in the case of Samson, in the hair. Some Naga tribesmen of Assam give the same account of the purpose of this uncut tuft as do Mrs Hasluck's Albanians, that it is kept to carry away the head by. But this explanation has no doubt arisen from the fact that it is so used in practice. Among the Assam headhunters the vendetta is a communal or a village affair rather than a family one, and there is no taboo on taking the heads of women in pursuance of it, but quite the contrary. In this respect the Albanian practice is more suggestive of that of the Pathans of the North-West Frontier of India. Otherwise the unwritten law of Albania has much similarity with that of south-east Asia and Oceania. The communal destruction of an offender's house at which all members of the community must assist, for instance, is widely distributed from Assam to New Zealand; the banishment of a murderer for life or for a term of years according to the circumstances of the homicide, the association of compurgators with an accused person in the taking of an oath, the assessment of blood-money, are used in the Assam hills much as in the Albanian mountains, and probably in many other primitive areas also. But Albanian customary law is of particular

10:Hasluck F-5 (1926-1939)1954 EGl Albania EGl

minds do on courage as the highest of virtues, the traditions are a great inspiration.[1]

The following traditions are samples. The bajrak of Hot was won four hundred years ago by an ancestor of Deli Metë Çuni who distinguished himself by cutting off Montenegrin heads, a pastime in which the family has ever since indulged with gusto. Sul Alija, the great-grandfather of Adem Bajrami, who lived four generations ago, was made bajraktar of Krasniqe in reward for the bravery he displayed during a war between Turkey and Montenegro. Sefer Ahmeti was given his bajrak at Moraç near Belgrade after a battle against the Serbs. The first bajraktar of Nikaj also won his standard at Moraç, possibly in the same battle. Kolë Voci, who lived six generations ago, became the first bajraktar of Shalë-Gimaj in consequence of killing a Serbian bajraktar and carrying his head and standard to the officer commanding the Turkish forces. In the same battle the bajraktar of Plan was killed, but Voci caught up and saved his bajrak from capture by the enemy. Avdi Kola, a later bajraktar of Gimaj, was proud to boast that since Voçi won the flag no male of his house had died in his bed.

Certain tribes had more than one bajraktar, some as many as five. Where there were two or more bajraktars the senior took precedence over the junior. If a senior bajraktar was killed in battle it was the junior's duty to take his flag.

The office of the tribal bajraktar was hereditary, going from father to son. If a bajraktar died without leaving a son he was succeeded by his brother, his brother's son, or in default of these, a cousin in the male line. If he was too old or too ill before his death to act, these relatives deputised for him. If the natural heir was a minor at his father's death, his father's brother or nephew took office until he came of full age and powers when twenty, twenty-five, or even thirty years of age, the date varying according to his capabilities. In 1933 Kolë Ndue was senior bajraktar of

[1] The bajrak was not, however, always granted for military valour but was sometimes conferred for less martial reasons. For instance, Pec Peci of Pecnikaj, Shalë, was summoned to the presence of the head of the Begolli family to explain why he, a peasant, had seven wives, while the great Begolli contented himself with only three. Pec's explanation, that only one of the women was really his wife and the others servants who looked after his land and flocks as menservants might have done, though known to be untrue, so fascinated Begolli by its astuteness that he forthwith made Pec bajraktar not only of Shalë, but also of all Dukagjin.

10:Hasluck F-5 (1926-1939)1954 EG1 Albania EG1

CHAPTER XV

ASSEMBLIES AND THEIR WORK

623 Assemblies sometimes dealt with internal matters such as criminal
634 trials, formulation of laws, local administration, and sometimes
619 with the external relations of the community. Internal affairs were dealt with, according to their gravity, by the tribe, village or kin, but a plenary assembly had to be called to consider foreign affairs.

619 During the nineteenth and early part of the twentieth century
669 the northern tribes of Albania were singly or collectively in constant opposition to Turkish sovereignty, and plenary assemblies were summoned by tribes whenever they planned to break out into open revolt. Earlier in 1855 and 1862 there had been attacks on the Montenegrins by the Mirditë, which had followed on plenary assemblies of the Mirditë tribes.

In 1881 the Albanians of Kosovë formed the League of Prizren in order to struggle more effectively for independence of Turkey.
[631] All over Kosovë and what afterwards became the kingdom of Albania plenary meetings were held by tribes, and, where these did not exist as in south Albania, by districts, to decide on whether to join this League or not. Again in 1908, as Miss Durham relates,[1] the northern tribes held plenary meetings about accepting the new
[721] Turkish constitution. The Albanian attack on the Turkish garrisons in Skoplje and adjacent towns, that began the Balkan war of 1912, was prefaced by general assemblies of every tribe in Kosovë and north Albania. In the summer of 1914, when Esad Pashë Toptani revolted against Prince William of Wied, then *Mbret* (king) of Albania, his supporters raised central Albania in his favour by carrying the Koran in one hand and a crucifix in the other to plenary meetings of the villages and bidding the Assembly, generally consisting of Moslems only, choose between the Moslem Esad and the Christian 'Mbret'. In 1942 a plenary meeting of all Mat was convened by the subprefect of Mat in the hope of enforcing obedience to the Italian government of the day. The decisions reached at the meeting were embodied in a document

[1] *Some Tribal Origins* etc., p. 120, n. 1.

10: Hasluck F-5 (1926-1939)1954 EGl Albania EGl

published in the Albanian newspaper *Tomori* on 7 November 1942,[1] a curious mixture of Fascist ideology and ancient mountain law. But the decisions were honoured only in the breach. A few months later, many hundreds of families represented at the meeting were homeless, victims of Italian reprisals for their persistent revolts.

Sometimes a tribe met in plenary session to deal with inter-tribal matters. It might have quarrelled with a neighbour over a grazing or forest boundary between their territories, or the neighbour might be harbouring one of its dangerous criminals. In either case the tribe had to meet in plenary session, first of all to discover by public argument the best way of enforcing its boundary rights or procuring the surrender of the criminal, and secondly to secure public sanction for the steps it decided on. These might even include war. Miss Durham describes a General Assembly of Shalë which she witnessed in 1908.[2] The Moslem tribes to the north and east, surreptitiously armed by the Turkish government, had threatened to massacre Shalë and its Catholic associates if they did not embrace Islam by the next Ramazan. Shalë met in General Assembly, and amid scenes of wild enthusiasm passed a resolution to warn its Moslem neighbours that within seven days of their receiving notice Shalë and its fellow-Catholics would be at war with them.

Sometimes a pair of tribes met in plenary assembly for mutual aid. Several examples of contracts made on such occasions are given by Father Gjeçov; translations of three appear as Documents IV, VII and VIII.[3] In the first the tribes of Nikaj and Mertur pledge the safety of man and beast at certain times of the year. The second is between the tribes of Nikaj and Shalë in 1894, and the third, dated 1895, is between Nikaj and Curraj, a 'brotherhood' of Nikaj. In these latter, each contracting party guarantees the safety of the other's tribesmen when travelling along certain specified roads in its territory; in the first Shalë's guarantee is extended to tribesmen of Shosh, its western neighbour, and Nikaj's guarantee to tribesmen of Mertur, its eastern neighbour. In this way they facilitated a considerable amount of movement from tribe to tribe. Such documents were really an early form of passport, allowing the tribesmen of one tribe 'to pass freely without let or hindrance' in the territory of the other.'

[1] See Appendix, Document XIII, p. 272.

[2] Op. cit., pp. 71, 72.

[3] See Appendix, pp. 263, 265, 267.

10:Hasluck F-5 (1926-1939)1954 EGl Albania EGl

Like tribes, villages sometimes met together to try to agree about matters of common interest. Villages often quarrelled over irrigation water, and a forest or pasture boundary. They quarrelled even oftener perhaps because the tracks of stolen animals led from one to the other; cattle-lifting and sheep-stealing were common. The most satisfactory way of dealing with troubles was for the two villages to meet in full assembly. After thrashing the matter out in public they generally reached a settlement, failing which they could only go to war. In the early years of the twentieth century cattle thieving was listed as one of the thirteen most important matters brought before General Assemblies in Martanesh. In 1942 it was still so active a disturber of the public peace that the pro-Fascist subprefect of Mat legislated for it among the questions which were the real occasion of his calling together the 5000 families of Mat.[1]

Law-giving was also an important function of General Assemblies. This activity came to an end with centralization and western legal codes, and its nature can be studied in the documents quoted by Father Gjeçov and reproduced as an appendix to this book, pp. 261 sqq. These documents show the variety of matters with which the law-giving of the Assembly was concerned. For instance, Document I, coming from Malësi e Madhe and dated 1864, is wholly devoted to such subjects as betrothal, bride-price, divorce and abduction or elopement. Document XI, which comes from Kurbin in 1906, is much occupied with stealing and with tightening up the social fabric by making attendance at General Assemblies imperative and the authority of elders supreme. With the proclamation of Albanian independence of Turkey only six years ahead, it contains an interesting political note; no Kurbin man is to become a gendarme in Turkish service or to give one food and shelter; and no Moslem of Kurbin is to curry favour with the Turkish authorities by denouncing a Christian fellow-tribesman. Document XIII, which comes from Mat in 1942, is also dated by its politics enjoining support of the Italian régime in Albania.

In the midst of the variety of subjects in the documents, crimes against life and property are continually appearing as the fundamental threats to the security of the community. A study of the documents shows them as reaffirming and modifying old and recognized laws, rather than formulating new ones. Assemblies

[1] See Appendix, Document XIII, § 4, p. 273.

10:Hasluck F-5 (1926-1939)1954 EG1 Albania EG1

offenders, banishing others, and executing the ringleaders if these had committed any crime entailing the death penalty.

Sometimes a village went to actual war with the rest of the tribe. As it never did so unless it knew itself to be very strong, the rest of the tribe was sometimes unable to reduce it. If the tribe was alone, the war went on until both sides were exhausted enough to cry halt. If the tribe was one of a group its heads could call in all the men of the other tribes to reduce the belligerent. In Mirditë a Gjomarkaj called the General Assembly which decided on this step, and led its members against the belligerent.

Sometimes, like a pestilent village, a tribe that formed part of a group made itself a nuisance to its neighbours. In that case the General Assembly of the other tribes in the group sentenced it wholesale to the usual penalties—fines for mild offenders, burning out for medium offenders and death for bad offenders. A whole tribe, however, could not be banished. It could only be ostracized, cut off from all intercourse with its neighbours; this penalty lasted until it consented to furnish the usual pledges for its future behaviour.

Village Assemblies dealt with matters of exclusively village interest. They regulated wood-cutting and irrigation rights, for example. They fixed the date at which beasts might be sent up to their summer pasturage on the high mountains. They stipulated the number of beasts that might be sent up by each family. They took steps to see that no one appropriated more than his fair share of forest, irrigation water or grazing. In so doing they made a valuable contribution to the public peace. Some aspects of murder also engaged their attention. The actual crime and revenge for it were the concern only of the families of the murderer and his victim. But it was the concern of the village that the range of revenge should not spread, increasing the number of avenging assassinations and so disturbing the village peace. So the law having laid down that the avenger must allow the murderer a day or two's grace to settle up his affairs before he was besieged in his house, the village had to extract a promise of this grace from the avenger. In cases where the grace lasted for thirty days, the village had to see that the murderer did not abuse his privilege and harry the victim's family. If he showed any such tendency, the village in General Assembly had to fine him and bring his period of grace to an untimely end.

2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1
Historical Yugoslavia EF2
Montenegrins

H
721
175
326

the Serb chieftain. Maybe Novak was by race one of the "under-dogs" of the old Serb Empire—a serf or slave.

M
836
554

In a Montenegrin ballad, dictated to me by Krsto and which I do not know in print, the smith again appears as low caste. Milosh of Drobnjak bids his sister take his brown horse to be shod by Suljo the Gipsy. Suljo refuses to do so unless he may kiss her. Milosh rides away on the unshod horse, and on his return rode to Suljo's. "When Suljo saw him he was afeared. He took his cap in his left hand, and in his right, the hammer and tongs to shoe Milosh's brown horse. But Milosh smote the gipsy with his sword. Though he struck him but lightly, he cleft him in twain. And thus spoke Milosh: 'Well, Suljo! Dost wish to kiss my sister now?' "

The smith was low class and of another race.

How different from these benighted ideas are those of our higher civilization. It is universally recognized that the making and selling of machines for killing the people over the border is the most honourable of trades. Far from being classed as a Black Gipsy, the armament dealer receives a title, and can marry anybody's daughter.

H
M
A
784
721

But a fear or dislike of iron has been widespread. When one considers its great usefulness and the ages it has been in use, it is incomprehensible that the idea it was uncanny should have been so persistent. No iron tool, we are told, was used in building the Temple at Jerusalem. Iron might not be used to repair the Pons Sublicius at Rome. Roman priests had to shave with bronze, not iron razors. The uncanny properties of magnetic iron and the rooted dislike of the human race for innovations are not enough to account for it; and it appears that this dread of iron was transferred to the workers of it and long clung to them.

M
777
775

I found the uncanny power of iron still recognized in the Balkans. Iron drives off evil spirits. When I was living in Montenegro many a "junak" (hero) who boasted freely of his courage did not like passing a graveyard at night. That cheeriest of boasters, Krsto, was hurt when I told him such fear was not compatible with "junashtvo." If obliged to pass such places after dark he thought it indispensable to carry a knife. This was not meant for stabbing the ghost. Oh, no! He would have run away at its first appearance. It was to keep the ghost off. In fact, the necessary piece of iron. One would have thought the revolver every man carried had iron enough to frighten any ghost. Not at all. A knife it must be. This, no doubt, because the belief dates from many centuries before the invention of fire-arms, to the days when a knife was the handiest piece of portable iron; and ever since then it has remained the recognized protector.

A
764

In North Albania a shovel or hoe was always left in a grave until

11:Start E-4 (no date) 1939 EF1 Yugoslavia
Albania EG1

291 286 531 **No. 1935-68.** One of a pair of leggings for a Zadrima woman is illustrated at "E" on Plate X. The foundation is of knitting done in coarse wool, the foot portion striped in yellow and green, two stitches of each colour alternately, and the top portion in the design indicated at "E", in red and black.

The part below the latter is covered as far down as the ankle with red felt upon which braided patterns in scarlet, yellow and white are sewn down, and five rows of fine stitchery taken right through the knitting divide each set of motives.

The outer side of the legging is the part that has been drawn. On the inner side is a plainer panel, divided for the whole length of the felt, finished off with a felt flap, and both sides of the division hooked together with strong brass hooks and eyes. This arrangement ensures a well-fitted legging which is warm, comfortable and decorative. Over the knitted foot part a leather "opanga" would be worn.

[177] "Similar leggings, with local differences of pattern and colour, were formerly worn in many districts. This was the only pair I was able to obtain." (M.E.D.).

CHAPTER XIII.

Women's Jeleks.

In addition to the jelek on Plate X worn by a Zadrima woman, there are five others from Albania in the collection.

These little sleeveless jackets or zouaves are worn by both women and men in many districts and are usually beautifully decorated, chiefly by braiding, which is done by Albanian tailors. Amongst those not yet described is one of outstanding workmanship and design, that presented to Miss Durham by the Beys forming the provisional government of Berat in July, 1913, in token of gratitude. She says, "Korcha was occupied by Greek troops in the Balkan war of 1912-13, and the Greeks claimed it. Along with Mr. H. W. Nevinson (the famous war correspondent), I rode three days over the mountains, arriving at Berat early in the morning, and drafted a telegram to the Council of Ambassadors in London as a petition from the inhabitants of Korcha saying they wished to remain Albanian, and Korcha remains Albanian to this day as a result of that desperate ride."

[72] 648

No. 1937-19. This jelek, which has a foundation of black face cloth, either Austrian or Italian in origin, is entirely covered with gold embroidery, both raised and flat, in which expert use is made of gold thread or passing, gold cord, purl and sequins.

The design on the front, of conventional eight and four-petalled flowers connected by graceful curves and mingled with raised geometrical forms, is so elaborate that a reduced drawing of it would be unsatisfactory, but a small portion of one corner of actual size is reproduced in Fig. 7b, which also shows the four rows of plaited gold passing divided by three rows of gold cord which border the whole garment.

The back has a large bi-symmetrical motive which fills most of the space, and is bordered by the same design that almost encircles the armhole. A part of this border from near the lower edge at the back is given on Fig. 7a. The little added flaps at the front, usually found on jeleks, are absent from this specimen, being re-